

~~2P~~
~~S*9357~~
v.4-5

Library of The Theological Seminary

PRINCETON · NEW JERSEY



PRESENTED BY

Yale Divinity School Library

PER BV 2360 .S8 v.4-5

The Student volunteer



Digitized by the Internet Archive
in 2015

The Student Volunteer

VOL. V.

DECEMBER, 1896.

No. 3.

THE MISSIONARY AND BIBLE COLPORTAGE.

BY JACOB CHAMBERLAIN, M. D., D. D., MADANAPALLE, INDIA.

The Missionary among the heathen who does not engage in and foster Bible Colportage is a misfit. As well sow the rice fields on the arid plains of India with no arrangements for their subsequent irrigation. Paul plants; Apollos waters; God gives the increase. If the vernacular preaching in the towns and the villages, the highways and the byways is Paul, then colportage, which leaves the divine Word in the form of gospel and the tract is Apollos, left to water the seed which the living voice has sown, and we may depend on God's giving the increase.

We may not see it; we may never know it; but "my word shall not return unto me void," said One who fulfils His word. Many a soul will be found in glory from those dark lands of the earth whom no missionary, whom no other Christian has ever seen, brought there by some Gospel or tract, scattered by some missionary or his colporteur; seed, which they in their ignorance suppose to have been choked by the thorns, but which the divine eye has seen to produce fruit, in spite of its thorny surroundings.

Downright earnest effort on the part of a missionary in doing Bible colportage work himself, as often as other duties will at all allow, and in keeping native colporteurs vigorously at work, stimulating them by his own methods and example, will royally pay him. What I mean can, perhaps, best be set forth by giving an illustration from my own experience.

More than thirty years ago I took a preaching and Bible distributing journey through regions up to that time never visited by a missionary, largely at the expense of the American Bible Society. My party consisted of four Native Assistants and myself, all of us preachers, all of us colporteurs. We started with two cart loads of Bibles, New Testaments, Gospels, tracts, or booklets, explaining the Gospels, and setting forth clearly the way of life in the five languages that we were to encounter, each of which could be used by some of us, for we could each of us preach in two or more tongues, but chiefly in the Telugu language, for it was through the Telugu country that most of our journey led.

We came one day, more than four hundred miles from our starting point, to the old capital of the ancient Telugu Empire, Warangal, which was in its glory when Columbus discovered America, containing then near a million inhabitants, the city's walls being twenty miles in circuit. About the time of Columbus the Mohammedan invaders conquered the Telugu Empire and their capital, ere long, fell into ruin, although the old iron gates of the citadel were, when I visited it, still swinging in the gateway of the massive granite walls. Within the old city's circuit are now detached towns, and villages, of more or less importance.

We stopped there four days to preach and sell scriptures and tracts. At sunrise each morning we took several boxes of books in a long, low-bodied open *bandy*, or cart, drawn by bullocks, and, mounting it ourselves, drove into the streets of one of those towns. Stopping in the center of a street and all standing up in the cart, we joined in singing a "Gospel Call" to one of the old Teulgu melodies, wierd and sweet, that have come down through a dozen generations. The words, in English, would read, "O, come, Brothers, come and listen to the story of Jesus and his love. Come, for the dread day of death and the judgment are fast drawing nigh. Come, for Jesus is ready to take away all your sins, and give you eternal life. Come Broth-

ers, come and listen to the story of Jesus and his love." An audience soon assembled. One of my assistants would read from one of the Gospels, and explain it. Then I would preach, standing in the cart so as the better to be seen and heard by all the crowd, and often half a thousand people would gather round before we had done.

After presenting as clearly and forcibly as I could God's plan of salvation through Jesus Christ His own Son, who came and suffered for us, I said to them: "Brothers, we have come a long way to tell you of this Divine Redeemer. We are to go on farther shortly; we have brought with us the History of the Redeemer, the Gospels, and the whole "True Vêda," the Bible and little books explaining this "new way of life;" we will sell them to you for a very small price, that you may keep them to read after we have gone on; for surely you will want to know how to obtain the love, the favor, the salvation of this Jesus the Saviour, the remission of sins, the eternal life that He, and He alone, can give. Here is the story of that Redeemer, written by Luke, the Physician; the price is only one *dub* (about one cent.) Who will have one?"

Out comes the little wallets; up come the *dubs*; out are passed the copies of Luke's Gospel. Down from the cart spring three of the native assistants, each with a package of the Gospels in his arms, and work their way through the crowd selling as they go, while we sell on the cart. After some twenty minutes I take up a tract of the size of a Gospel, explaining the way of salvation. Reading a page from it and explaining it, I offer that for sale. Up come more *dubs*, and out go the tracts. Then the Bible is read from, and once more the plan of salvation is set forth, and the Bible is offered for sale for fifty *dubs*, and then the New Testament for twenty, and each of the other Gospels and tracts, in turn, is read from and sold.

When all had purchased that wished to in that street, we would drive into another and repeat the process, and so on again until 11 o'clock, when we would return to our camp and rest

until 4 P. M. Then we would start in another village, or another part of the town. Four days of this work resulted, as my records show, in the disposal of 1225 books, chiefly Gospels and large tracts, but including nine Bibles and six New Testaments, and we had preached the Gospel to forty different audiences.

Twenty-eight years passed. There came to my house at Madanpalle a man of twenty-five or thirty years of age, of the merchant caste, with a singular story. He was from the suburb of Warangal, in which we had sold the largest number of books. He may have been an infant at the time we were there. He may not have been born, for he did not know his exact age. His father had died when he was a child. He was brought up by his father's brother as a son. When some twenty years of age he was one day rumaging in a cupboard of his uncle's house, when he came upon an old book. It was called the *Kotta Nibandhana*, the New Testament. He asked his Uncle about it.

"O, it's a book I bought many years ago."

"Well, what is it about, Uncle?"

"They said, when I bought it, that it told of a new way of getting rid of sin."

"Have you read it?"

"No. After I had bought it I showed it to our family priest, and he persuaded me not to read it. You had better not read it either. Our fathers' way is good enough for me, and for you too. Put it back where you found it."

The young man put it back. But every now and then, secretly at first, he took it out and read parts of it. He became interested, and then absorbed. He would talk with his friends about that divine *Guru Yesu Kristu*, and wanted to know where he could learn more about him. His uncle and friends became alarmed. They would not have him embrace a new religion. They tore up and burned the New Testament. They raised a sufficient purse, and bade him go on a pilgrimage, first to Benares, and thence to the other Holy Places of the Hindus, to reëstablish his faith in Hinduism. For two years he had

thus wandered, visiting all the most sacred places of the Hindus.

At last he came to the Holy Mountain of Tirupati, with the splendid temples on its summit, only sixty miles from my station, and worshipped there. His mind became more and more dissatisfied with the Hinduism which he saw exemplified at the successive holy shrines. He asked some of the other pilgrims if they had ever heard of people who were proclaiming a divine redeemer whom they called *Yesu Kristu*. At last he found a man who said, "Yes, there are some people of that sort sixty miles west of here, at Madanapalle who go all around the country preaching about *Yesu Kristu* and trying to make us give up our gods, and these our holy shrines. There don't many people believe them. You keep clear of them. Our fathers' gods are good enough for us their children. Hari! Hari! Vishnu! Jaya! To Vishnu be the victory!"

Secretly, by night, he slipt away and came to Madanapalle. For several days he stopped in a Native Rest House, while reconnoitering the ground and making enquiries about these strange people and their teachings. Finally he fell in with one of the very men who had stood with me on the cart and sold the Scriptures at Warangal, and with him came to me. Earnestly did he study God's Word for some weeks, under our guidance, and then asked to be baptized into the name of that *Yesu Kristu* whom he had so strangely learned about and come to love and trust. As I pronounced the Triune Name over him in the holy ordinance, I thanked God for this new evidence of the verity of His promise, "My word shall not return unto me void."

Scores of cases of known fruitage from seed scattered in the pages of the printed truth come crowding into my mind, emphasizing the importance of earnestly conducted Bible colportage in missionary work. Room fails me to give them here, nor need I. One apple from a tree gives the flavor of them all. Let us press on with all vigor in this blessed work, well assured that "in due season we shall reap, if we faint not."

THE STUDENT VOLUNTEER MOVEMENT IN
LARGE CITIES.

BY E. C. LOBENSTINE, PRES. NEW YORK VOLUNTEER UNION.

In the year 1894-5 the college Y. M. C. A. set itself in earnest to solving the problem of carrying on Christian work in the colleges and professional schools of our great cities, a work which Mr. Mott, in his report for that year, termed "the most difficult part of the student field." Prior to that time practically no organized work had been attempted by the volunteers in these great centers. While not a few of them did what they could as individuals for the cause of missions in college and church, there were many others, who, chiefly from the lack of proper organization, did little or nothing. Coming into the chilling atmosphere of the professional school, the volunteer often found it hard enough to live a faithful Christian life, to say nothing of witnessing for Missions. It availed him little that there were other volunteers in the city. He did not know them. He had no opportunity of meeting with them, till finally it occurred to some one to find out who they were and to unite them in one organization. The result was the City Volunteer Union.

The form of organization. The following is a simple one, and has proved effective. There is an Executive Committee composed of the officers (Pres., Vice Pres., Rec. Sec., Treas. and Cor. Sec.) and of one member from each institution in the Union. This centralizes the work. Each institution is kept in touch with the work in every other. The Executive Committee meets regularly once a month to receive reports from the colleges, and from the young peoples' work, to plan for that of the following month, and to arrange for the meetings of the Union.

The field of the City Volunteer Union. 1. *Work for volunteers in the city.* It is primarily for them that the Union exists. On their efficiency depends all the other work. The foreign field demands the ablest men it can procure. Can the

Union help make a man a more effective missionary in the future, and also now? The cities that have Unions answer confidently "yes." It is to the volunteer, then, that the *monthly meeting* devotes its attention. The underlying purpose is to further his spiritual life, to increase his knowledge of missions, and by constantly keeping him face to face with great mission topics, to deepen his convictions on the subject. Larger *public meetings* occasionally held in a city church have proved helpful in discovering isolated volunteers.

2. *Work for the isolated volunteers of the State.* A full mimeographed report of the monthly meeting was last year sent by the New York Union to isolated volunteers, whose names we could get, in the state. A personal letter often accompanied the report. The answers received testify to their great helpfulness. Says one, "I feel that these reports which you send me are worth so much, both in themselves and in keeping me from a loneliness which I could not help before they came." The words of another voice the feeling of all when he says, "I step out of the ranks of isolated volunteers with much joy." Choose for the position of Corresponding Secretary the strongest man that you can get. No work will more amply repay his best efforts.

3. *Work in the institutions represented in the Union.* The general college methods may be followed here, but the Executive Committee of the Union will have to consider most carefully how it can best adapt them to each particular institution. The problems that arise are due chiefly to the close application of the medical student to his work, to the comparatively small proportion of Christian men in these professional schools and to the fact that as a rule there are no dormitories. Little time is found for religious meetings. Mission Study Classes share in the general fate. Every effort should, however, be made to plant one in each institution; but where there are too few who can be induced to join, they should be enrolled as members of a central inter-collegiate class. A good accessible missionary library at the inter-collegiate head-quarters will prove a valuable help

in all of this educational work. Several Unions are this fall to launch their college work by a Mission Training Conference.

4. *Work for young peoples' societies.* The most common method for reaching the young people has been the making of missionary addresses. Last spring in the May VOLUNTEER, Mr. Luce showed the importance of meeting, on each such occasion, the missionary committee of the society. While continuing to emphasize this line of work, two Unions have felt it inadequate alone to accomplish the best results. Philadelphia this year, after most careful and thorough planning, has arranged to hold four distinct Christian Endeavor Study Classes, to meet once a month. They are using "The Cross in the Land of the Trident" as a text-book. The course is found to be rich in lasting results. The New York Union is now distributing her volunteers through the young peoples' societies, assigning one society—later on, perhaps, two or three—to each volunteer. He will, so far as possible, identify himself with young people of that church, acquaint himself with their missionary work, and cooperate with them in any way he can. Many societies want to "do something," but they do not know how. He is there to suggest methods and to help put them into effect. A training conference on the most approved methods of young people's work is to be held at the opening of the year. What can your ten, thirty, ninety volunteers not do by this quiet, persistent work?

5. *Financial work.* The city volunteers are brought into contact with the wealthiest members of the church. Our opportunity is our responsibility. Can not each City Union bear some part in the expense of the Student Volunteer Movement by taking, for instance, \$150 share in the support of the Traveling Secretary, who is to devote so much of his time and thought to their special field? Can we not also all of us be used, in the Master's hand, to help turn the tide in the steadily decreasing contributions to Missions?

MONTHLY MISSIONARY MEETING.

THE DYNAMIC IN MISSIONS.

Devote this last meeting in 1896 to the consideration of the real dynamic in missionary work, and to earnest prayer that missionaries everywhere may be endued with new power as they begin another year.

1. If Dr. Gordon's "Holy Spirit in Missions" is obtainable and not widely known, nothing better can be done than to ask three persons to speak, for ten minutes each, on lectures there found. Perhaps lectures II., IV. and VI., will be as apt to benefit the audience as any. Do not fail to imitate Dr. Gordon in his happy use of missionary illustrations. If the speaker attempts to summarize all the points of a lecture, he may fail to interest. Better take salient ones and amplify two or three striking illustrations of his, or substitute others from personal reading.

2. If this book is not to be had, let a foundation be laid in a ten-minute paper on "The Place of the Spirit in Apostolic Missions." "The Englishman's Greek Concordance," or those of Strong or Young, should be used and all passages in Acts or the Epistles in which "Holy Spirit" "Holy Ghost" or "Spirit" are found, should be examined for definite points concerning the way in which the Spirit wrought in those days.

3. Turning from this scriptural basis, let another speaker show the peculiar obstacles which oppose persons who turn to Christ in other lands. Thus impurity in non-Christian countries pointed out in Romans 1. ; the power of caste and of custom; the overwhelming disparity of numbers; the danger to life in Mohammedan lands, resulting from conversion,—may be dwelt upon. Through merely human means these obstacles cannot be overcome.

4. Let one well read in missionary literature show mainly through illustrations the Spirit's power in missions as seen, (1) in the work of missionaries, and (2) in the conversion and labors of heathen like Africaner, Ko Thay-byu, and others.

The Student Volunteer

OFFICIAL ORGAN OF THE
STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS

80 INSTITUTE PLACE, CHICAGO

EDITOR, HARLAN P. BEACH
BUSINESS MANAGER, H. B. SHARMAN

Published Monthly during the College Year, at 837 State St., Springfield, Mass.

Subscription Price, 25 Cents a Year in Advance
Foreign Rate, 35 Cents a Year in Advance

Entered at Springfield Post Office as second class matter

MOTTO FOR '96-'97. "NOT BY MIGHT, NOR BY POWER,
BUT BY MY SPIRIT, SAITH THE LORD OF HOSTS. WHO ART
THOU, O GREAT MOUNTAIN?"

Mr. Lobenstine very clearly and suggestively outlines a work which is coming to the front in several scholastic centers. No city containing a number of institutions and many volunteers should be without this rallying point of vantage. What is so beneficial in New York, Philadelphia, Chicago and elsewhere should be tried in other cities. In connection with Mr. Lobenstine's statement as to the value of correspondence through such unions with isolated volunteers, we would strongly urge such volunteers to immediately communicate with the union nearest them, or if its location is unknown, with the General Secretary at Chicago. Mr. Sharman will gladly make the connection for you.

The departure from the usual style of our leading articles, noticed in Dr. Chamberlain's contribution, needs no apology. Such a vivid picture, reënforced by the condensed argument of the opening paragraph, should lead intending missionaries to emphasize a line of work often relegated to the cheapest sort of

native helpers, or not undertaken at all. While the highest usefulness of such colportage is hindered by the regulations of most Bible Societies, which forbid the publication of note and comment, thus lessening the value of a book which comes to heathen nations covered with interrogation marks, every missionary could tell of marvelous results coming from the circulation of the simple, unexplained Word of God. Dr. Chamberlain's high reputation in the Reformed Church and in the missionary body at large is due in good degree to his belief in Bible colportage. Would that scores of volunteers might gain a similar reputation!

The British Volunteers, under their newly appointed Educational Secretary, D. M. Thornton, of Cambridge, are entering upon a profitable course of missionary study adapted to British needs, though the first book used is "The Cross in the Land of the Trident." They are to be congratulated upon this advance, and may be assured that it will prove of advantage to the Movement.

We postpone for still another month the promised summary of student work done for Missions during the summer, in the hope that many more institutions may be heard from. Let us hear from you.

No missionary study outlines appear this month, as all belonging to the fall course have been printed in the two previous issues. The next course on Missionary History, beginning in January, will be as interesting and profitable, we believe, as any that has yet appeared. On receipt of the last report of the fall study course, the leader of each class will receive from the Chicago office an announcement of the winter course, giving full details of the book, its expense, etc. In institutions where study classes have not yet been formed, it will be desirable to begin with the winter course, omitting for the present Mission-

ary Biography. We may add, in this connection, that the classes in Biography have been enthusiastic and have had a larger enrollment than any previous course in a like space of time. Let the work, so well done, continue with equal energy and success.

Not until our year's motto had been almost decided upon was it remembered that with the exception of the last six words it is also the motto of the Y. W. C. A. Instead of rejecting it for that reason, it was regarded as a significant coincidence that two movements so widely useful and actively evangelistic should have independently been led to such a choice. A combination of the ultimate source of strength named in our motto with Joel's statement concerning the agents in Acts ii. 17, 18, will prove a powerful dynamite for the overthrow of domestic and foreign hell gates. But as a matter of testimony, city associations, and to a less extent those in college, are lamentably lacking in interest for the most needy fields abroad. Just here the Volunteer Movement occupies a strategic position. Many of its members are likewise connected with college associations and are in close touch with those in the city. Cannot some earnest endeavor be made to arouse the associations, especially the city organizations, to their duty and opportunity abroad? While we are working profitably in connection with young people's societies, let us not neglect this older and equally promising field.

TWO STUDENT MISSIONARY ALLIANCE CONVENTIONS.

The Canadian Inter-collegiate Missionary Alliance held its session with the Presbyterian Theological College, located in McGill University campus, Montreal, from November fifth to eighth. As its name indicates, delegates were present from other institutions than Theological Seminaries, among

them being some young women who very materially contributed to the value of the gathering. Though the delegates were few in number, the student papers were unusually well prepared and informing and discussed such subjects as, "The Qualifications of the Missionary," "Association work in Foreign lands," "City Missions," "Medical Missions," "Volunteer Unions," "The Kindergarten as a Factor in Mission Work."

Considerable time was given to addresses by those outside the student body, and China, India and Africa were graphically presented by Missionaries from those lands. One of our Advisory Committee, Dr. Baldwin, Bishop of Huron, gave a powerful address on "Missions in Relation to our Lord's Command and His Second Coming." Besides the discussion of topics there were informal addresses at different times and a reception which reminded one of the hospitality experienced in the sunny South. Naturally after such a gathering, doubt concerning the advisability of holding further Conventions was dispelled, as all felt that such an advance toward Christian unity and acquaintance along the line of the world's evangelization could not be lost.

The Inter-Seminary Missionary Alliance held one of the largest and most profitable Conventions in its seventeen years' history from November twelfth to fifteenth. The writer, who has attended five of these, would place this one as second only to the first Convention in point of breadth of view, warmth of feeling and spiritual fellowship and power. Chicago University Divinity School proved a delighted host; the Committee had laboriously prepared for the occasion; speakers were informal, interesting and inspiring; the conference idea was judiciously brought to the front; the four great seminaries of the neighborhood sent in a student attendance greater, perhaps, than has before been seen; and Chicago homes were one's own during those days.

President Harper's thoughtful address of welcome, Dr. Little's carefully wrought out treatment of the topic "The

Spirit of Christianity essentially Missionary," that of the last Moderator of the Presbyterian General Assembly, Dr. Witherow, on "What should be the attitude of the Ministry towards Missions?," Prof. Graham Taylor's magnetic address on "The City and the Slums," Secretary Wiard's most effective and vivid story of "The Neglected Fields of the West," Mr. Beach's picture of actual work on the Foreign Field, the trio of addresses on Prayer, Devotional Bible Study, and Missionary Reading and Study, by Messrs. Torrey, Shepardson and Beach, Dr. Arthur Pierson's two strong deliverances on "The Macedonian Call" and the "Spirit-filled Life," and Dr. Gracy's "Broader View of Missions," and "The Pauline Vision," were all of them greatly enjoyed. An item not on the program but to be remembered as long as anything else, perhaps, was a trip enjoyed by about one hundred delegates to Prof. Taylor's home in the slums, "Chicago Commons," and to the Hull House and its wonderful head, Miss Jane Adams. To many these two homes and the addresses to the students by their founders were revelations of the breadth and power of Christian influence and love. An important item of business was the appointment by the Alliance of Mr. Luce as their Traveling Secretary for the year. The closing exercises in which he lead the thought of the Convention in meditation and prayer was the fitting end of a great beginning which must have a large effect in all the institutions represented.

GOD'S WILL REGARDING THE EVANGELIZATION OF THE WORLD.

BY STEPHEN H. MALLINSON, DIOCESAN COLLEGE, MONTREAL.

[One of the best features of the Alliance meeting in Montreal, was a Bible reading, an outline of which we reproduce below. A careful study by volunteers of these passages will

strengthen their missionary convictions and prove an inspiration to them.]

I. *Missionary calls and commands.* (1) The call of God. First missionary call, Genesis xii. 1. Separation. Positive and negative side. In Isaiah vi. 1200 years later, "Who will go for us?" In the Gospels, Matt. xi. 28; xxviii. 19. First "Come," then "Go." Acts xiii. 2. The call of the Holy Ghost to separate Paul and Barnabus. This call both particular and general. Blessing lies along the line of obedience. (2) Call of the heathen. "Come over and help us." Eight hundred millions. Psalms lxxiii. 31. (3) Call from those in field. Num. xxxii. 6, 7. (4) Call of Twentieth Century to Christendom. Crisis in World's History. Open doors all around. "Stir up the next man"; do it now."

II. *Missionary Motives.* Prophecies in the Word. Mal. i. 11. Is. xlix. 6, 18, 21; liv. 2, 3; lx. 3, 11, 16; lxii. 2. (1) Make God's name great. "Hallowed be thy name." Not make ourselves a name, but exalt the name of Jesus, Phil. ii. 9. Joel. ii. 28. Jer. xxxi. 34. Is. liv. 13. (2) Love of Christ constraining. Operative and powerful. Love of Christ, not merely for Christ. Catch the spirit of the Master. Work in Christ's livery, love. 2 Cor. v. 14, 15, 18-20. (3) Power of the Holy Ghost. Acts i. 8. "Tarry at Jerusalem." Secret power for Missions. The need of the church at the present. (4) Reflex blessing. In the church. Source of union; betokens life. "They beckoned unto their partners." In the individual. Prov. xi. 24, 25. Is. lviii. 7, 8. (5) The Lord's second advent. Matt. xxiv. 14.

III. *Missionary Prayers.* "Brethren, pray for us." Master's own command, "Pray ye, therefore." Detroit Convention motto, "Advance on your knees." Prayer and pains must go together. God never ceases to give until we cease to ask. Abram's prayer for Lot. Elijah's prayer, 1 Kings xviii. 36, 37. Daniel ix. 16-20. Apostles, Acts iv. 24. Great missionary prayer, Ps. lxxvii. 1, 2. Measure the output according to the

proportion of the outflux. Spiritual revival in the church first; the church purged, spiritualized and filled with God, and then the outburst and overflow in salvation and evangelization. Nothing would more effectually promote great revival of missionary zeal than a common Missionary Prayer Union.

IV. *Missionary Recompenses.* Christian service, our privilege. Saved to serve. Promises. Luke xviii. 30; 1 Tim. iv. 8. (1) In the life that now is. The realized presence of the Lord Jesus. Matt. xxviii. 20. Christian's coat of arms; God's omnipotence on one side, His omnipresence on the other, the Christian in the center. Fellow-laborers with God, "Son, go work in my vineyard." Participation in joy of harvest, Ps. cxxvi. 5. Growth in holiness. (2) Life that is to come. The Master's "Well done." Dan. xii. 3. Gen. xv. 1. Ps. xvii. 15. May the language of each soul be, "All that thou commandest us, we will do; and whithersoever thou sendest us, we will go."

BIBLE READING FOR MISSIONARY CANDIDATES.

By Bible reading is not here meant Bible study—the importance of which cannot be too often emphasized—but rather that broader, more general knowledge of the Scriptures to be gained from a somewhat rapid and frequent survey of the entire volume. While such reading is advantageous to home workers, —many of whom, ministers not excepted, have never read the entire Bible through,—it is especially desirable for the foreign missionary, for the following among other reasons.

(1) In nations which possess a sacred literature, those books are often committed to memory by the accredited representatives of the religion in question. Finding that the missionary knows little or nothing of some portions of his sacred Canon, its value is suspected, or else the messenger is discredited. (2) Non-Christian nations are, for the most part, in a stage of de-

velopment corresponding with that of the Old Testament. Its value is, for that reason, greater for them than for us. But the Old Testament is the portion which is most commonly left unread. (3) We understand the New Testament because we have always known the Old in a general way; the native convert or inquirer cannot, without that foundation, well understand many parts of it. The missionary should be able to meet this need from his own knowledge of the Old in all of its divisions. (4) As his chief business is to teach, not dogmatic theology, but a biblical ethics and theology, he should know both Covenants, especially in their ethical teachings. (5) A favorite method of commenting in non-Christian sacred books is to explain one passage by illustrations or quotations from other passages; the Christian teacher is consequently expected to explain Scripture by Scripture, and this requires, for his public expositions, a wide knowledge of the entire Bible. (6) Immersed, as the missionary is, in heathenism, he needs for his own growth and encouragement, nuggets from every neglected corner of this great mine.

The following suggestions as to such reading may aid some of our volunteers. (1) As to *time*, it will be well for the student to resolve to spend ten or twelve minutes a day in this general Bible reading. If continued during vacations also for four years, the Bible can be traversed four times with this expenditure of time. (2) The *order* of reading that is most profitable is the approximate chronological order. Some Teachers' Bible, as the Bagster, and most Bible Dictionaries, give the approximate date of each book, or of some of its parts. (3) The *method of reading* may be this: assign to each reading not so many chapters or verses, but rather so many columns or pages according to the amount that can be gone over in ten minutes. Take a minute, at the outset, to look back over the chapter headings of the book which you are reading, in order to revive your memory of the context. Next, read thoughtfully for ten minutes' stopping, at the nearest paragraph division. Then try to recall the leading facts or teachings of the portion read.

(4) *Mark your Bible* with different colored fine crayons that do not rub off or show through. A set of from six to fourteen of different colors can be bought for a few cents, and are more convenient than inks. Each reader will use such colors and mark such points as seem to them most necessary. We suggest, however, the following points: Mark passages descriptive of idolatry or heathenism; passages in which God's attributes and treatment of men are recorded; texts inculcating daily duties; those illustrating God's care for His children; verses describing sin; others detailing the various steps to salvation; passages, especially in the Epistles, describing the weaknesses of the early churches, and the apostolic method of meeting those difficulties; the discourses and teachings of Jesus, as found in the Gospels; promises and encouragements to the Missionary worker.

Missionaries on the field are so burdened with work that a Bible which has been read and marked in some such way as that outlined above, will be valued more than almost anything else done by way of preparation for work. Do volunteers care enough for their future usefulness to give twelve minutes a day to such Bible reading?

LIST OF BOOKS FOR THE MISSIONARY LIBRARY OF A YOUNG PEOPLE'S SOCIETY.

We venture to present a list of books printed by the Philadelphia Christian Endeavor Union, since it has been very carefully prepared by some well read students of Missions and has the endorsement of secretaries of three of our largest Boards. Numbers 1 to 10 form a good small library; 1 to 20 a good larger library. The list is not one that would as well suit college needs as some others, but for students who are interested in securing libraries for young people, we commend this list. An asterisk indicates books of a popular and interesting character; those marked with a dagger, works valuable for reference. The En-

cyclopædia of Missions is recommended, but owing to its price, it has not been entered in the list.

- | | |
|---|---|
| 1. *Mackay of Uganda. | 23. Among the Mongols. <i>Gilmour.</i> |
| 2. *Story of John G. Paton. | 24. Missionary Heroines in Eastern Lands. <i>Mrs. Pitman.</i> |
| 3. †India and Malaysia. <i>Thoburn.</i> | 25. Heroes in the South Seas. <i>Banks.</i> |
| 4. †China. <i>Douglas.</i> | 26. Rule of the Turk. <i>Greene.</i> |
| 5. †100 Years of Missions. <i>Leonard.</i> | 27. Women of the Arabs. <i>Jessup.</i> |
| 6. *Neglected Continent. <i>Lucy Guinness.</i> | 28. †American Missionary in Japan. <i>Gordon.</i> |
| 7. *Adoniram Judson. (Notable Baptist Series.) | 29. †From Far Formosa. <i>Mackay.</i> |
| 8. *The Bishop's Conversion. <i>Maxwell.</i> | 30. Fuel for Missionary Fires. <i>Brain.</i> |
| 9. *Chinese Slave Girl. | 31. †Foreign Missions after a Century. <i>Dennis.</i> |
| 10. †Modern Missions in the East. <i>Lawrence.</i> | 32. Great Missionaries of the Church. <i>Creegan.</i> |
| 11. *Modern Heroes of the Mission Field. <i>Walsh.</i> | 33. Holy Spirit in Missions. <i>Gordon.</i> |
| 12. Life of Livingstone. <i>Blaikie.</i> | 34. Rivers of Water in a Dry Place. |
| 13. †Medical Missions. <i>Lowe.</i> | 35. My Life and Times. <i>Hamlin.</i> |
| 14. Evangelization of the World. <i>Broomhall.</i> | 36. In Brightest Asia. <i>Mabie.</i> |
| 15. *Sweet First Fruits. | 37. History of the Telugu Mission. <i>Downie.</i> |
| 16. *In the Far East. <i>Guinness.</i> | 38. Cross in the Land of the Trident. <i>Beach.</i> |
| 17. †Present Day Tracts on Non-Christian Religions. | 39. Tropical Africa. <i>Drummond.</i> |
| 18. Life of Neesima. <i>Hardy.</i> | 40. A Cycle of Cathay.] <i>W. A. P. Martin.</i> |
| 19. Missionary Addresses. <i>Thoburn.</i> | |
| 20. Mexican Ranch. <i>Mrs. Duggan.</i> | |
| 21. †New World of Central Africa. <i>Mrs. Guinness.</i> | |
| 22. John Kenneth Mackenzie. <i>Mrs. Bryson.</i> | |

MISSIONARY LITERATURE.

A Cycle of Cathay: or China South and North with personal Reminiscences: By W. A. P. Martin, D. D., LL. D. With Illustrations and Map. Fleming H. Revell Company, New York, Chicago, Toronto, 1896. Cloth, 5¾ x 8 in.; pp. 464. Price, \$2.; at S. V. M. office, \$1.45.

Why unhesitatingly and strongly commend this new volume on China, when scores of purblind sight seers, omniscient statesmen, littérateurs, educators, sinologues, and writers of authority in both the missionary and official circles of the Empire have already furnished an abundant literature on the subject? Because Dr. Martin, America's greatest sinologue and most prominent Chinese educator, belongs at once to all these classes save the first two, and writes usually without their weaknesses. While the sinologue is occasionally caught napping, as when the last pair of Chinese characters on page 62 are transposed, and though the careful observer has failed to see that thousands of northern junks are eyeless, such blemishes are not worth mentioning. Brilliant description, exquisite miniatures, compendious statements concerning most important and complicated subjects, reminiscences and character sketches of the great men of China during the last sixty years, the invaluable résumé of her dealings with foreign nations, in which Dr. Martin has been so prominent a factor, his own personal experiences and contributions to western education and religious literature—all these, illustrated superlatively by Chinese art and seen through the imperial yellow glass,—just as he has caused China and Japan to see Christianity through the pages of his famous “Tien Tao So Yuan,”—combine to make this volume of the greatest value alike to careless reader and careful student.

If a boy is born, in a downy bed
Let him be wrapped, in purple and red ;
Apparel bright and jewels bring
For the noble child who shall serve the king.

If a girl is born, in coarse cloth wound,
With a tile for a toy, let her lie on the ground ;
In her bread and her beer be her praise or her blame,
And let her not sully her parents' good name.

—From the Chinese Classic, *Shih Ching*.

Princeton Theological Seminary Library



1 1012 01464 8846

FOR USE IN LIBRARY ONLY

PERIODICALS

For use in Library only

For use in Library only

